and some members of your community and that committee will be asked to consider your requirements and report. You should form Co-operative Societies. They will be given financial help and with that help you may put up buildings. If the committee will send up proposals, Government will consider what can be done. Government are willing to spend money on your behalf, but you say that you are not benefited by it. Government will, therefore, try this method of giving a committee.

You say that most of the *puduval* lands in the lists hung up in the taluk offices are not available for registry, that against all good lands, remarks that they should be reserved for other people or for other purposes have been written and that these remarks are unfounded. The lists may not be complete or correct. Tahsildars must go to the various places and see if the lists are correct. If there is any error in the lists, you must complain to the Tahsildars and to higher authorities. I will issue orders that Tahsildars should personally see to these things.

Teaching grants cannot be raised. If I raise them in your case, it will have to be done for all others. That would not be practicable. As regards reducing the number of students from 25 to 15, the Director of Public Instruction will be consulted.

As regards scholarships, we have allotted a sum of Rs. 6,000 this year for poor boys' scholarships. Individual cases cannot be taken and gone into by Government. You will have to ask the departmental authorities and seek redress.

As regards drink being prohibited in the case of minors, the Excise Commissioner will be asked for specific proposals, and the Government will consider them when received.

145. Government help for the uplift of the Paraya community.

Mr. Kantan Kumaran (Member, Nominated) urged the necessity of assigning lands to Parayas who were scattered all over the country. He made the following requests:

1. An extent of 66 acres and 74 cents of land in the Kurichi *pakuthi*, Changanachery taluk, for which the members of his community had applied, should be assigned in their names without auction.

2. Similarly, the lands which had been applied for by them in the *pakuthies* of Tiruvalla and Eraviperur in the Tiruvella taluk and Palamel, Nuranadu, Tamarakulam, Bharanikavu, and Vallikunnam in the Mavelikara taluk should be ordered to be registered in their names without auction.

3. The swampy lands at present included within Forest reserves in the *pakuthies* of Manimala in the Peermade taluk, Ezhumattur in Tiruvalla taluk, Ranni in Pattanamtitta, Punalur, Erur in Pattanapuram and Kummil in Kottarakara should also be registered in the names of members of his community.

4. The lands comprised in S. No. 597/1-14 in Edamalakkal *pakuthi*, Pattanapuram taluk, and S. No. 397 in the Talakulam *pakuthi*, Kalkulam taluk, should be registered in the names of the Parayas who had applied for the same.

Dewan's reply.—These are all local complaints and they should be dealt with by the local Peishkar.

I have issued orders for the registry of 60 and odd acres of land in the Kurichi village as house-sites to Sambavars.

146. Necessity for a racial analysis of the so-called Christian community for the purpose of State patronage.

Mr. N. J. Joseph (Member, Nominated) stated that, according to the census of 1921, the strength of the Christians in the State came to a little more than one fourth of the total population, and that the so-called Christian community was not a single homogeneous racial body, but a hetrogenous religious body consisting of the Cheramar, Sambavar, Siddhanar, Vedar, Aiyanavar, Syrian, Vellalar, Pallar, Ezhava, Sakravar and Nadar communities. The two marks of racial and communal unity, *viz.*, intermarriage and interdining were, as a rule, absent in the so-called Christian community. Christianity, which after all was only a religion like Hinduism, should not

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be used as a basis for grouping together communities which were entirely different from one another. He also pointed out that, unless his community was called by a separate name, it would not be possible for the Government to recognise its backwardness in point of education and industry. He, therefore, requested that they might be officially recognised as Cheramar Christians or Cheramars. He also requested that for the purpose of Government patronage the so-called Christian community might be treated as being composed of Cheramars, Sambavars, etc., and that Government might deal direct with the respective leaders of those communities as they did with the leaders of the several Hindu communities.

Dewan's reply.—I do not think I can give any reply. I have already repeatedly said that religion has not been the criterion so far as Government's action is concerned. With regard to Pallars, I do not know if there are any Pallars in the country.

Member.—There are 2,000 Pallars.

147. Certain grievances of Nadars.

Mr. K. Sivasubramania Nadar (Member, Nominated) represented that their being known as Shanars in Government records was much resented by them. The fact was that, while they called themselves Nadars, the court and the taluk records chose to style them as Shanars. The Member took objection to their being referred to in the Travancore Census Report of 1921 as 'Shanars also known as Nadars', and said that they were known as 'Nadars' in the Madras Census Report. He, therefore, prayed that a notification might be published in the Gazette to the effect that the community should be known only as 'Nadars' in future.

The Member then referred to the important part they played in developing one of the most profitable industries in the State *viz.*, jaggery, and to the large export business they carried on to the value of Rs. 15 lakhs in that industry. Though they formed an important portion of the population numbering over 2 lakhs and there were several voters among them, it had not been possible for them to return at least one member to represent them in the Legislative Council. Even in the Assembly they secured representation solely by nomination and that only at times. He prayed that Government might be pleased to give them at least two seats on the Assembly and one on the Council.

The Member next spoke about the backwardness of his community in the matter of education and requested that the concessions granted to Sambavars and Mahomedans might be extended to his community also.

Even though there were no graduates among Nadars, the Member urged the need for entertaining in the various branches of the public service such of them as had some qualifications. He added that there were already some boys who had passed the English School Leaving Certificate, the Vernacular School Leaving, the Pleadership and other examinations who had not been able to secure a post in the public service and requested that suitable appointments might be given to them, a few places being exclusively reserved for Nadars. The Member also expressed a wish that preference might be given to the members of his community in filling up places in the Sugar Company.

The Member mentioned a Vaidyasala run at Nellimudu, in the Neyyattinkara taluk, by one Narayanan Vaidyan, a member of his community, and said that both the Government and the Director of Ayurveda had satisfied themselves of the need for it and its working. He requested that the application of the Vaidyan for a grant might be favourably disposed of by Government at an early date.

Dewan's reply.—There is no law empowering the Government to change names or titles. If you call yourself a Nadar, Government also will call you like that.

Member.—We call ourselves Nadars, but it has been recorded in the census report that we are Shanars.

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